

LITERARY ILLUSTRATIONS OF THE BIBLE.

II.

THE BOOK OF DANIEL.

i. 1. "Whatever may be thought of the genuineness or authority of any part of the book of Daniel, it makes no difference in my belief in Christianity; for Christianity is within a man, even as he is a being gifted with reason; it is associated with your mother's chair, and with the first remembered tones of her blessed voice" (Coleridge).

i. 2, 6. "I was taken captive when nearly sixteen years of age. I did not know the true God; and I was taken to Ireland in captivity with so many thousand men, in accordance with our deserts, because we departed from God and kept not His precepts" (St. Patrick's *Confessions*).

i. 8. *But Daniel purposed in his heart.* "The strangeness of foreign life threw me back into myself" (Newman, *Apologia*, chap. i.).

"I dwell in Grace's court,
 Enriched with Virtue's rights:
 Faith guides my wit! Love leads my will!
 Hope, all my mind delights!

Spare diet is my fare;
 My clothes more fit than fine!
 I know I feed and clothe a foe,
 That, pampered, would repine."

(Robert Southwell.)

i. 12 f. See Addison's *Spectator* (No. 195), and Dante's *Purgatorio*, xxii. 145.

i. 21. "Most failures lie in not going on long enough. I heard a man in a meeting in the country long ago, say that one of the most encouraging verses he knew was a verse of common metre to this effect—

‘Go on, go on, go on, etc.’”

(James Smetham.)

“What is commonly admired as successful talent is far more a firm realising grasp of some great principle, and that power of developing it in all directions, and that nerve to abide faithful to it, which is involved in such a true apprehension” (Newman).

ii. 23 f.

“O mystery, whence to one man’s hand was given
Power over all things of the spirit, and might
Whereby the veil of all the years was riven,
And naked stood the secret soul of night.”

(Swinburne.)

ii.-iii. See Keble’s lines on “Monday in Whitsunweek.”

ii. 33. “I am not one who in the least doubts or disputes the progress of this century in many things useful to mankind; but it seems to me a very dark sign respecting us that we look with so much indifference upon dishonesty and cruelty in the pursuit of wealth. In the dream of Nebuchadnezzar it was only the *feet* that were part of iron and part of clay; but many of us are now getting so cruel in our avarice, that it seems as if, in us, the *heart* were part of iron, part of clay” (Ruskin, in *The Two Paths*).

“Thine only gift hath been the grave,
To those that worshipp’d thee;
Nor till thy fall could mortals guess
Ambition’s less than littleness!

Thanks for that lesson—it will teach
To after-warriors more
Than high philosophy can preach,
And vainly preached before.
That spell upon the minds of men
Breaks never to unite again,

That led them to adore
These Pagod things of sabre sway,
With fronts of brass and feet of clay.”

(Byron’s *Ode to Napoleon*.)

ii. 42-43. "There be also two false *Peaces*, or *Unities*; The one, when the Peace is grounded, but upon an implicate ignorance; For all Colours will agree in the Darke. The other, when it is peeced up, upon a direct Admission of Contraries, in Fundamentall Points. For Truth and Falsehood, in such things, are like the *Iron and Clay, in the toes of Nebuchadnezzar's Image*; They may Cleave, but they will not Incorporate" (Bacon).

"The image that appeared to King Nebuchadnezzar in a dream was made of gold, of silver, of iron, and of clay. The idol of this world differs from that seen by the Babylonian monarch; for it is all gold—pure gold—and does not even possess the humanity of clay" (Sir Arthur Helps).

ii. 44. "Christ's religion was not a mere creed or philosophy. A creed or a philosophy need not have interfered with kingdoms of this world, but might have existed under the Roman Empire, or under the Persian. No; Christ's kingdom was a counter kingdom. It occupied ground; it claimed to rule over those whom hitherto this world's governments ruled over without rival; and if this world's governments would not themselves acknowledge and submit to its rule, and rule under and according to its laws, it 'broke in pieces' those governments" (Newman).

ii. 49. *Daniel was in the gate of the king.* "Before I was humbled I was like a stone lying in deep mud; and He who is mighty came, and in His own mercy raised me, and lifted me up, and placed me on the top of the wall. . . . And me—who am detested by this world—He has inspired beyond others (if indeed I be such), but on condition that with fear and reverence, and without complaining, I should faithfully serve the nation to which the love of Christ has transferred me" (St. Patrick's *Confessions*).

iii. 1. "Bentley's first year at Trinity is marked by at least one event altogether fortunate—his marriage. At Bishop Stillingfleet's house he had met Miss Joanna Bernard, daughter of Sir John Bernard, of Brampton, Huntingdonshire. 'Being now raised to a station of dignity and consequence, he succeeded in obtaining the object of his affections,' says Dr. Monk—who refuses to believe a story that the engagement was nearly broken off owing to a doubt expressed by Bentley with regard to the authority of the Book of Daniel. Whiston has told us what this alleged doubt was. Nebuchadnezzar's golden image is described as sixty cubits high, and six cubits broad. Now, said Bentley, this is out of all proportion; it ought to have been ten cubits broad at least, 'which made the good lady weep.' The lovers' difference was possibly arranged on the basis suggested by Whiston,—that the sixty cubits included the pedestal" (Sir R. C. Jebb's *Bentley*, pp. 97, 98).

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(*To be continued.*)